



**Takhrij and Syarah Hadith of Chemistry:
The Study of Integration of Islamic Character Values with Chemistry in
Carbon Chemistry**

**Qurotul Aeni¹, Muhamad Azhan Azhari², Asep Supriadin³,
Dody S Truna⁴, Abdul Syukur⁵**

^{1,3}Department of Chemistry, Faculty of Science and Technology,
UIN Sunan Gunung Djati Bandung

²Department of Hadith Science, Faculty of Usuluddin,
UIN Sunan Gunung Djati Bandung

^{4,5}Faculty of Usuluddin, UIN Sunan Gunung Djati Bandung

qurotulaeni2310@gmail.com

Abstract

This study aims to discuss the hadiths about Muslims and other Muslims with a philosophical approach to carbon chemistry. The study of Islamic character values contained in carbon chemistry has been carried out by exploring the philosophical charges in the material, the specificity of carbon atoms, bonds in carbon compounds, classification, and reactions in carbon compounds. This study integrates Islamic character values to reinforce and reinforce the main ideas raised in carbon chemistry. The methods used are takhrij and sharah hadith which use content analysis techniques, analysis with a philosophical approach, analysis with a triadic model, and analysis with confirmation patterns. The results obtained from this study are: (1) remembrance of Allah SWT in the specificity of the carbon atom with 4 valence electrons; (2) maintaining the relationship of the patentable properties of the carbon atom; (3) happy to give charity and help from carbon chemical bonds; (4) be wise and fair when encountering differences in the classification of carbon compounds; (5) improve themselves and leave things that are not useful from the substitution reaction; (6) sincere in helping others from addiction reactions; and (7) patience and surrender to Allah SWT from the reaction of elimination. This study concludes that the concepts that apply in carbon compounds can be related to the values of Islamic character education based on takhrij and sharah hadith with a carbon chemistry approach.

Keywords: Carbon, Chemistry, Hadith, Syarah, Takhrij

Introduction

Chemistry terms is derived from Arabic كيمياء (kimiya) which means changes in substance or the greek language χημεία (khemeia) meaning the study of science compositional, structure and, the nature of substance, or matter on the atomic scale to molecular and change or transformations and their interaction in material creation. Chemistry to learning understanding of nature and atomic interactions individuals with a purpose to apply that knowledge at a macroscopic level (Amanatie, 2019). It means through characteristic understanding his molecules will help in explaining characteristic a material thing and his philosophical content of phenomena is happening at all god's creation (Syaiikh Ahmad, n.d.). chemistry is branch of science the special review material. As part from science, chemistry and its learning to be viewed like a product, the scientific process, and scientific attitude (Yoranda, n.d.). chemistry as a product means the wine related by the law and theory who have been review by scientist. chemistry as a process means in getting chemistry needed scientific work to review his objects. Chemistry as an nature means in studying chemistry somebody can cultivate character his personality through approach incubation. With being chemical characteristics as an attitude, character values Islamic education can be integrated in the process studying. Carbon compounds being one is principal matter chemistry lesson good at school nor at the university. Scope these materials very spacious starting from the distinctiveness of carbon atoms up with macromolecules. In studying this material, learners must master early concept well done like atomic structure, chemical bond, and chemical reaction concept. These materials unfocused at the calculations numerical but play at level conceptual so multiple contacts with domains philosophy of science. Opportunities for integration Islamic values through a philosophical approach very big in this material. Education is planting something into the human mind that are useful to guide his life (Aqsha et al., 2009). A plant is matter of science and or value system. Value system defined as a character qualitatively a person or society in implicit which consists from belief, morals, culture, thoughts, and psychology (Rozita Che Mustapha & Sidek, 2013). Islam also contents many character values that's featured in the holy al-Qur'an and as-Sunnah. Both aren't books science but hints for mankind for can run their function created on the face of the earth. Inside Islam, science (including chemistry as a branch of natural sciences) inseparable with religious science. Although not special discussing matter of science, al-Qur'an and as-Sunnah giving signs about scientific evidence and philosophical concepts to guide the human mind will greatness Allah SWT (Karbon, 2016). Educations in the world all this time in awake nor is uncsciously have separating between empirical science and rationalist with religious science as result from

western thinking secular ones (Salleh et al., 2011). Science being results of thought human which reflect conditions system value. It is seems that western scientists which tend secular childbirth of the law and theory which just temperament employ and transcendality. whereas the Islamic world getting to one more the method of science download which is with divine revelations who have been provable with as prophet and apostles. This fact the trith is solid evidence that science inseparable with value system no exception religious values. Result from education in Indonesia which tend secular all this time a materialistic society indicated with mindset about success in life only measured from treasure. This mindset birth possible a clever fellow academically but poor morals and decency. For example magistrate corrupt, a student who copied a lot, noisy citizen, discriminatory people, etcetera. On the other side, Indonesia is the state with Islamic population largest in the world where is this religion claimed like religion most perfect (Nurdin, 2013). Based on these issues, the writer means do a review about integrating Islamic character values insede the material carbon compounds which can be aoolied in high school and college too (Karbon, 2016).

There is a hadith of the Prophet. pertaining with define muslim against another mukmin on Musnad Imam Ahamd number 459:

حَدَّثَنَا خَلَادُ بْنُ يَحْيَى قَالَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ عَنْ أَبِي مُوسَى
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ أَصَابِعَهُ

Having told us Khallad bin Yahya said, had told us Sufyan from Abu Burdah bin 'Abdullah bin Abu Burdah from his grandfather from Abu Musa from the Prophet sallallaahu' alaihi wasallam, he said: "Actually a believer with another believer is like a building that strengthens one another." then he woven his fingers " (HR. Bukhari: 459).

Based on the description above, a research formula is prepared, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020a). the problem is solved is found hadith of the Prophet SAW. About relationships one mukmin with another is like a building that strengthens one another. These research questions is what about the hadith Prophet SAW about the character of Islam in perspective chemistry in carbon chemical matter. The goal of this study is discissing the hadith of The Prophet SAW about the character of a muslim.

Research Methods

This research method is qualitative by means of literature study and field studies (Darmalaksana, 2020c). Meanwhile, the approach taken is

takhrij and syarah hadith (Soetari, 2015). As for interpretation in this study use chemical analysis.

Globally, there are two stages of research on hadith, namely takhrij and syarah. Takhrij is removing the hadith from the original source by writing down its sanad and matan, then describes the quality of the hadith (Soetari, 2015). Chemistry it self, as a means interpretation in this study, which is the field of study who learned spotlight on order, structure, qualities, and change matter and energy that accompany (Istijabatun, 2011).

Results and Discussion

First, a search was carried out through the hadith application regarding the keyword “sebuah bangunan” until the hadith was found in Sahih Imam Bukhari Number 459, as previously stated.

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Abdullah Bin Qais Bin Sulaim Bin Hadldlor		50 H	Kufah	Abu Musa		Friend	Friend
2	Amir Bin 'Abdullah Bin Qais		104 H	Kufah	Abu Burdah	-Katsirul glalath	-Tsiqah -Tsiqah - Mentioned in 'ats tsiqaat	Tabi'in Middle Ages
3	Buraid Bin'abdullah Bin Abi Burdah Bin Abi Musa			Kufah	Abu Burdah		-Tsiqah -Tsiqah -Laisa bihi ba's -Tsiqah - Mentioned in 'Ats Tsiqat' -Tsiqah yuhthi' - Shaduuq	Tabi'in (see no friends)
4	Sufyan Bin Sa'id Bin Masruq		161 H	Kufah	Abu 'Abdullah		-Tsiqah -Tsiqah - Including from the huffad muqin	Tabi'ut Tabi'in Old People

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
							-Tsiqah Hafidz Faqih -Abid -Imam -Hujjah -Imam	
5	Khallad Bin Yahya Bin Shafwan		213 H.	Kufah	Abu Muhamad	Shaduuq the accused Murji'ah	- Mentioned in 'ats tsiqaat -Laisa bihi ba's -Tsiqah -Tsiqah yuham	Tabi'ut Tabi'in Ordinary People
6	Imam Bukhari	194 H	256 H	Bukhara	Aminul Mukminin fil Hadits		Imam al hadits	Mudawin

Table 1 is a list of rawi and sanad the hadith being researched. Rawi is a narrator of hadith, while sanad is a chain of narrators from friends to mudawin namely scholars who recorded hadith in the hadith book (Soetari, 1994). According to the science of hadith, hadith requirements sahih is rawi must be positive according to the comments of the scholars. If there are comments from scholars who give negative ratings to one of the narrators in the lane sanad, maka hadis this includes the hadith dhaif (Darmalaksana, 2020a). Hadith sahih is hadith the strong one, while the hadith dhaif is weak hadith (Soetari, 1994). Hadith requirements sahih too sanad must be continued. If sanad the hadith is cut off, then the hadith is a hadith dhaif. Proof sanad to be continued is to meet between teachers and students. If there is no objective evidence, then the meeting between teacher and student can be seen from birth and death. If there is no data on birth and death, then predictable the average age of scholars is around 70-90 years. The meeting of teachers and students can also be seen from the narrator's life journey. If the teacher and student are in the same place, it is predicted that the teacher and student will meet (Darmalaksana, 2020a).

The quality of this hadith is hasan. Because, from the side of the narrator there were comments from scholars who gave negative assessments. Amir bin 'Abdullah bin which is assessed katsirul glalath (many errors in the presents of hadith) and Khallad Bin Yahya Bin Shafwan who is considered the accused Murji'ah. Howeverthe, scholars of hadith states although periwayat indicted, like experienced Syi'ah, then a stay able be created dalil or hujjah in the Islamic experience wnen hadith articles

none related aqidah problem but just relative problem for people's lives (Alis, 2017). Hadith about the Islamic character it's not about akidah, it is about illuminating (*hablum minnanas*) in vying for favor (*fastabuqul khaoirat*) especially for a muslim. From the side sanad can be ascertained connected since friend arrived mudawin, although Buraid Bin'abdullah Bin Abi Burdah Bin Abi Musa unknown year of birth and death. If it is assumed that each of them is around 90 years old, it is possible that the teacher and student meet or are contemporaries. Although the status of this hadith is not up to the degree sahih, but can be classified as hadith hasan because the text of this hadith is a popular hadith that has syahid and mutabi and often stated by scholars in preaching. Basically the science of hadith has another parameter in providing reinforcement to hadith. Among other things the hadith is mentioned mutawatir in a very popular sense when the hadith that is being researched is spread across several hadith books (Soetari, 2015). The distribution of this hadith plays a role as syahid and mutabi. Syahid is another hadith of the same kind meanwhile mutabi is other sanad (Darmalaksana, 2020b). The rest, as far as hadith is the virtue of Islamic practice, it can be argued despite its status dhaif (Darmalaksana, W., Pahala, L., & Soetari, 2017). Hadith self preying Imam Ahmad very popular often the foundation preaching the scholars.

The scholars have provided syarah, namely the explanation of the content and the meaning of the hadith (Darmalaksana, 2020a). this inscription were studies about integration character education values contained with in al-Quran and as-Sunnah to inside carbon chemical matter. Research what has been done including into literature study with analytic descriptive methods. This methods use non numerical date of words, images, or symptoms or an incident to describe narrative history and argumentative (Mulyono, 2011).

1. The distinctiveness of carbon atoms

a. Carbon atoms have 4 electron valency which everything usable to found chemistry

Based on its atomic numbers (6), carbon has electron valency 4. Based on theory atomic meltdown a la octave, the four electrons of the valency can bond with four another atomic a la covalent (sharing couple of electrons. The concept of atomic intimacy, both duplet nor oktet, are facts which proves such as commandment of Allah SWT in Q.s Al-Dzariyat: 49.

The distinctiveness of carbon atoms about electron valency capable all couples increasingly asserting that verse give scientific clues for mankind of the truth and depth of science Allah SWT. He created something with his mate; round-the-clock, man-women; positive-negative, ectera. The letter means every creation of Allah owns the pair where it's in this konteless

carbon atoms can pair off with atoms something more electromagnetic and or more electropositive. Electron who pair off with spin the opposite.

Atoms and electron the invisible one not spared from its nature as per the word of Allah SWT although human not observing with the naked eye. In this regard, Allah SWT affirm it whit in Q.s Yaa Sin: 36.

b. Carbon atoms can shape a long chain compound (catechism)

One basic factor about the smother carbon compounds in this world is the ability carbon atoms in shape chain compounds. Because of this qiality, carbon compounds have variations a lot judging by the chaings, causes, the functionary clusters, useful map. The ability of this carbon atoms influenced by the fourth electron character capable of using to bond all. Carbon chain that from very stable in nature which brings me great benefits for human. This character can be same with the concept of unity in Islam. The unity of Islam is the goal the most important Islamic plan. With being unity of Mislms, sustainability dakwah and teaching of Islam will awake in this world. In general, unity can keep the stability of human life and realize a shared goal. It is in line with word of Allah in Q.s. al-Hujurat :10.

With the unity, the goal of human to worshipping and get Allah SWT can be realized. Without unity between atoms and carbon in shape of chain, the existence of carbon compound in this world will not overflow like this moment. The empirical way, carbon compounds a long chain while defending their nature as a nonpolar molecule. For example is alcohol with chain atoms of C more than 4 have noise that decline in the water. This fact philosophical significance that shared ideals can be realized with the unification. In polymer compounds, atoms monomer is atoms C the one will be strengthened by monomer atoms C another. This fact affirms that one akidah is the same as muslims are key capitals to encourage one another one among the others. Rasululullah SAW mentioned it in hadith which goes:

إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَتَدَبَّرُ بَعْضُهُ بَعْضًا

“a mukmin against another mukmin is like ine building, same of it strengthens the others” (HR Bukhari dan Muslim).

c. Bonds in carbon compounds

Carbin compounds formed because as covalent bonds caused by the electrons sharing events. A bond that forms relatively strong which is proved with character bond inter atoms C that is not relative. Energy bonds also relatively large. Based on theory context bon, bond inter atoms C could be individual bonds and duplex. A la quality, more and more bond inter

atoms C then both atoms C getting stronger. review based theory hybrid explain that every individual bond inter atoms C having kind the sigma bond (?) which is covalent bonds most powerful. It is happened because as overlapping orbital axiom (orbital tip see each other) which allows single electron each atom C pair (an electron sharing event occurs). It is causes cores inter atoms C it connects through the that form.

A dual atomic bond C happened because two kinds of bonds, which is the sigma bonds and pi (?). the power of bond pi weaker in comparison the sigma bonds. It is happened because hybrid in pi bonds happened lateral (orbital gear walking side by side). A hybrid of this type no cause electron in pairs in one orbital hybrid so the electronics easier interact the other atoms that are more electropositive. In other words, pi bon easier to break up at the sigma bonding.

Philosophical meaning of the bonds in this carbon compound is if we share with your neighbor what is our relationship with someone else of harmony. The Prophet SAW said In the hadith: "alms for the poor only gets alms only, wheareas alms for relatives carried two virtues, it was chairity and the thread of kinship" (HR Tirmidzi, Abu Dawud, Nasa'i, dan Ibnu Majah).

Sharing with relatives it will strengthen the rope of silaturahmi so it will stay away and family from liver disease and division. The sigma bonds more powerful because of the concept of interference is sharing electron in the otbital hybrid the orbital overlap. keywords sharing this electron that we can actually actualize in life to share with family and those around us strengthen the bonds of brotherhood. Sharing has meaning the vast, one is helping each other and then we roll. The dalliance of sigma bonds reflecting the result of the partnership inter atoms C in generating activation energy to form a strong bond. As a social being, Islam is very stressed to the muslims especially for helping out and to form a common goal.

Allah SWT said in surat al-Maidah Ayat 2. The messenger of god also spoke of that which meant: myself from Musadad, myself from Mu'tamar, from Anas. Anas said: Rasulullah said: help your brother, ehether it's heresy or mayhem. Anas said: o messenger of god, we're gonna help people who are being mistreaded. How can one help an anxious person?" he answered: "by abstrucing her from committing immorality. That will be your help to him.

d. Carbon compounds classifications

Carbon compounds divided into what classes. In general terms, the distribution is based on on the type of chain, that is: open chain (alifatik), closed chain (alisiklik), and aromatic (benzene and its derivatives). In general, carbon compound in the hydrocarbon group has a structure long

chain and or cyclic so that need a process cracking in order to be obtained the required product. Carbon compounds classifications based on the type of bond consist of carbon compound single bonded, double bond, and triple bond. Alkanes is an example carbon compounds single bonded, alkenes example from double bond, alkyne for triple bond. Nonpolar nature decreasing sequentially while its reactivity ascending sequentiality. This is related to the type of bond.

Benzene compounds and their derivaties are often found as compounds of natural ingredients. Medicinal plants usually contain this compound. Carbon compounds are also classified based on their functional groups. A functional group is an atom or group of atoms attached to a C atom and determines its molecular properties. Classification this type introduces us to the compounds of alcohols, rthers, aldehydes, ketones,. Carbonxylic acids, esters, haloakanes, amines, and so on.

with the wide variety of structures in carbon compounds, people can recognize them well and easy in studying them, researching them, and developing their compounds. This essence is close to the essence of why Allah SWT created humans in different races and tribes. The aim is not as a basis for the birth of an attitude of discrimination but to make people aware of his greatness and facilitate one's identification. The attitude of discrimanition is very incompatible with Islam because Allah SWT does not see a person form his physical condition but form the degree of piety. This is in line with the word of Allah SWT in Qs. al-Hujurat: 13 and Qs. ar-Ruum: 22.

By knowing one's physical condition, develop their relationship through adaption to their culture, humans can develop their knowledge in social fields such as psychology; history; antrophology; and others, as well as affirming the faith in the greatness of Allah SWT for the Muslims. People will know how to communicate with Chinese and African people. In chemistry, one would know that fat dossolves in alcohol or ether after studying the matter of carbon compoinds. A big problem will arise if everything in this world is created uniform.

Carbon compounds have many variants followed by various uses and applications. It use has a very strategic role form modern human life, starting form food, medicine, fuel, and much more. Each type of benefit and its applications is always influenced by the structure of the compounds that compose it. The wisdom of creating different thing according to Islam is to provide the benefits needed ny humans. Everything that Allah SWT has created in this world is nit in vain. Useful to support human life, as well as a medium for reminders and learning for humans. This is in line with the word of Allah SWT in Qs. Shaad: 27.

e. Reactions in carbon compounds

Carbon compounds can undergo structural rearrangements through chemical reactions. The typical reactions that occur in carbon compounds are closely related to the atomic electronegativity between the reactants and their targets which give rise to the terms nucleophiles and electrophiles. A nucleophile is understood as a group of atoms or molecules or ions that are attracted to electron-poor atoms. Electrophiles are species that are attracted to electron-rich atoms. Through this concept, the types of reactions of carbon compounds are divided into 3 which include: substitution reactions, addition reactions, and elimination reactions.

a. Substitutions

A substitution reaction is the replacement of atoms as leaving groups by a nucleophile that is stronger in donating electrons to the C atom. This event occurs because the leaving group (atom or collection of atom) is not good enough to donate electrons and is more stable if it leaves the carbon by taking electrons from the carbon. Nucleophiles can replace the role of these groups by donating their electron pairs to the carbon that is left behind to form more stable compounds. The concept that can be drawn from this reaction is that something will be replaced by something like a better one.

The message is the same as the concept of a Muslim's hijrah because of Allah SWT. The Prophet SAW said, which means: "verily if you leave something because Allah, undoubtedly Allah will replace you with a better one" (HR. Ahmad 5: 363). Syaikh Syu'aib Al-Arnauth said that the sanad of this hadith is Shahih. Syaikh Salim bin Ied Al-Hilali said that the sanad of this hadith is Shahih. As for not mentioning the names of the friends, it still does not violate the hadith because all the friends are good. If the role of donating electrons is better replaced by nucleophiles, the concept of hijrah in Islam is also related to anything that is less useful and will be replaced by things that are more useful if it is based on the intentions to get the pleasure of Allah. Someone who sincerely leaves the habit of being lazy will be replaced with more productive activities.

b. Addition

Unsaturated carbon compounds have a high electron density among C atoms of type sp^2 or sp in their hybridization. These electrons form a pattern of interactions laterally in the orbitals which are hereinafter known as pi bonds. The pi bond is relatively weaker than the sigma bond because the electron pair does not inhabit a hybrid orbital, a combined orbital resulting from axial interactions. Pi bonds have high energy so they require other atoms that are electrophile to be given an electron pair.

This pi bonded compound can be said to be rich in electrons so that it is

considered capable of donating its electron pair to an electron poorer atom such as H^+ . when the electron pair in the bond has been used by C to attract H or the electrophile, the other C atom will become a carbocation, a C atom is positively charged (electron poor) because the electrons have been used to bind the electrophile. This carbocation will then be stabilized by another nucleophile through its electron pair donor. The philosophical message contained in this incident is that someone who has advantages should help other who are lacking. Another content is that if people do good to others, to goodness will return to those who do good.

In the concept of worship and muamalah, Allah SWT states that people who are fairful and pious are obliged to always give part of their assets to their families. Orphans, the poor, and people who need help. This concept is known as alms.

It is not a virtue to turn your face toward the east and west, but actually that virtue is having faith in Allah, the following day, angels, books, Prophets and giving the treasures that they love. It is not that turning your face to the east and west in a virtue, but actually that angels, books, Prophets and giving the treasures that they love to their relatives, orphans, people the poor, the traveller (who needs help) and the beggars; and (freeing) pests of danger, offering prayers, and paying zakat; and those who keep their promises when they promise, and those who are patient in suffering and deep. War they are the ones who are true (faith); and they are the people who are righteous (Qs. al-Baqarah: 177).

People who sincerely give part of their wealth to relatives or other people in need will achieve stability like the C atom that has carried out the addition reaction. Stability in the sense of worship is fulfilled so that the peace of his soul, friendship is fulfilled so that his heart is calm, his property is purified so that his life is peaceful, and other virtues will return to him even though does not have to be in the form of property.

the word of Allah SWT in surah al-isra' verse 7 clearly states that everything that humans do, they will reap the consequences themselves. This world is a realm of action and reaction. A person can get a reward for his actions while living in this world or can get it in the grave or in the here after. As the story of a woman who survived the fire of hell because she fed a cat that was almost starved to death, even the smallest deed will be rewarded from the side of Allah SWT. This is in accordance with the word of Allah SWT. This is in accordance with the word of Allah SWT in Qs. Al-Isra': 7.

c. Elimination

Carbon compounds containing leaving groups apart from

experiencing substitution reactions can also undergo elimination reactions under certain conditions, especially for compounds that have the potential to form a stable carbocation (secondary C or tertiary C). when the group leaves the tertiary C atom, the nucleophile cannot immediately attack the atom because of a steric barrier. The most likely thing is the the with drawal of the hydrogen and the C brta atom by the nucleophile. This mechanism causes the carbon compound concerned to lose two atoms at once, namely the leaving group and the H atom. This is not a catastrophic sign for the carbon compound because the two C atoms formed by the carbocation and its companion and its companion carbon can carry out lateral interactions or undergo rehybridization to form new pi bonds. The result of this reaction is an unsaturated carbon compound. The message that can be learned from this reaka event is that when someone loses something (which can be interpreted as a disaster) it will be replaced with something better.

This happens when the person is sincere, patient, and submit to Allah SWT by always expecting his guidance. Disasters are a test for everyone, including those predestined by Allah in Lauh Mahfuz. Allah instructs Muslim to be patient, sincere, and pray when disaster strikes, while all decisions are in his hands. His word on Qs. at-Taghâbun: 11.

The events in this elimination reaction mechanism can be analogous to the moral message of the above verse through the following explanation. When a C atom binds to a leaving group (for example, a C or Br atom with a higher electronegativity than a C atom), the bonding pair of electrons tends to be attracted towards the group. When bonding to pi, the C atom is not harmed as when binding the leaving group because the electron pair is symmetrical about the companion C atom. This mean that the electron distribution is balanced so that the state as an unsaturated carbon compound is better than before when viewed from the perception of the electron distribution.

Conclusion

The concepts that apply in carbpn compounds can be related to the values of Islamic character education, namely: 1) always dhikir to Allah SWT from the uniqueness of the carbon atom with 4 valence electrons, 2) always keep in touch the properties of the carbon atom which can patent, 3) happy to give charity and help form chemical bonds, 4) always be wise and fair when encountering differences from the classification material for carbon compounds, 5) always improve yourself and leave things that are not useful from the substitution reaction, 6) always be sincere in helping others form addition reactions, and 7) always be patient and surrender to Allah SWT from the elimination reaction. It is hoped that this research will have



benefits for readers in order to maintain. Islamic character among Muslims. The research admits that they are many limitations, namely simple Takhrij and Sharah hadith, so that more adequate follow-up research the effectiveness of integrating the value of Islamic character education on carbon chemistry.

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Author



Qurotul Aeni

UIN Sunan Gunung Djati Bandung, Indonesia